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protesting against the methods and results of Kuenen, has not abandoned *in toto* his methods. The present school has a documentary theory of its own, which has its own difficulties and its own ways out of them. Troelstra delivered this lecture to the students in the University of Leyden. The pith of the discourse is the fact that the Hebrews had different names for the Deity, and that they were not always careful to draw a sharp distinction between them. This latter being true, as seen in a large number of proof texts, it is not safe to make the appearance of different names the basis for separating the so-called documents of the Pentateuch. But the lecturer seems to ignore the fact that this is only one of the many data on which the partition is made. Numerous notes are given to substantiate the author's position. But at the end the reader has an uneasy feeling that his arguments though plausible are not conclusive.

KNABENBAUER, JOSEPH. *Commentarius in Psalmos*. [Cursus Scripturae Sacrae, auctoribus R. Cornely, J. Knabenbauer, Fr. de Hummelauer. Commentariorum in Vet. Test. Pars II.] Parisiis: Lethielleux, 1912. 492 pages. Fr. 10.

Scholars are always ready to welcome any new light on the Psalter. Knabenbauer, as one of the editors of the *Cursus Scripturae Sacrae*, releases to the public *cum approbatione superiorum* a commentary on the Psalms. All but sixteen pages of an introduction are devoted to the commentary proper. The assumed validity of the superscriptions including authorship relieves the author of troublesome questions at the outset. The exposition of each psalm is preceded by the Vulgate translation, with each two metrical lines separated by a bar. A new translation is not attempted but the commentary is built up around the Vulgate, authorized by the Council of Trent, April 8, 1546. In the comments the author gives first place to the church Fathers, S. Basil, Jerome, Theodoret, Eusebius, Chrysostom, Augustine, etc., and the early Greek versions, LXX, Aquila, Symmachus and Theodotion, quintae and sextae. Modern writers on the Psalms, especially non-Catholic, receive slight recognition.

AMANN, FRIDOLIN. *Die Vulgata Sixtina von 1590: Eine quellenmässige Darstellung ihrer Geschichte*. Freiburg im Breisgau: Herder, 1912. xix+160 pages. Fr. 4. 50.

The Council of Trent decreed April 8, 1546, that the Vulgate when corrected, should be the authoritative edition of the sacred Scriptures for use in the Roman Catholic church, but failed before adjournment to appoint a commission to carry out the purpose of the decree to issue such edition. The author of this booklet discusses the problems that surround the issuance of the first authoritative edition by Pope Sixtus V in 1590, in the light of documents which he worked over in various libraries of Italy, especially that of Venice. He gathered many details in the diaries of Severoli and Massarelli which help to fill up gaps in the long story of the Vulgate problem from before the Council of Trent to 1590. Not until 1566 (twenty years after the Council) was a commission of five cardinals and twelve advisers appointed to take up the task of correcting the Vulgate for an official edition. This commission merely trifled at the work. Not till 1585 at the accession of Fra Felice as Sixtus V was the revision undertaken by men who were both able and effective, appointed by the new pope. Five years of vigorous, careful work produced the first official authoritative Scriptures

of the Roman Catholic church in 1590, forty-four years after its authorization by the highest ecclesiastical council of the church. The author gives a vivid and at the same time an attested historical statement of the entire proceeding, from documents published and in manuscript form, with full references and quotations.

GALL, AUGUST FREIHERR VON. *Die Papyrus-Urkunden der jüdischen Gemeinde in Elephantine in ihrer Bedeutung für jüdische Religion und Geschichte.* Giessen: Töpelmann, 1912. 26 pages. M. o. 60.

The University of Giessen seems to have had a theological conference at which von Gall delivered the discourse cited in our title. After discussing briefly the *provenance* of the Assuan papyri he presents translations of and quotations from some of the most striking texts. On the basis of the information given he concludes that the colony of Jews at Elephantine must date back to the time of Josiah. Evidence is seen in the statement of Deut. 17:16 and in the picture of worship which the papyri reveal in the temple of Jahu at Elephantine.

NIEBERGALL, FRIEDRICH. *Praktische Auslegung des Alten Testaments.* Band I, Weisheit und Lyrik. Göttingen: Vandenhoeck u. Ruprecht, 1912. viii+406 pages. M. 8.

It is rather novel to take up an up-to-date popular exposition of the Old Testament without getting lost in the intricacies of technical criticism. Niebergall breaks loose from former mechanical methods of viewing the Bible, and approaches it wholly from a practical point of view, practical as touching religion. He is not at all interested in the mental gymnastics of critical problems, but throws his entire energy into the spiritual value of the sacred volume. The center of the Scriptures is the salvation of Christ. That is the one thought about which everything in the Bible revolves. The Old Testament stands in two relations to that salvation, a historical and a psychological. The historical is designated by the word "Messianism"; and the psychological is expressed in the "Law" and its relations to God, and as preparatory to the reception of redemption. Both Messianism and the Law are set forth by Paul as forces that drive us to Christ.

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#### CHURCH HISTORY

SAYER, A. G. WALPOLE. *The Sufficiency and Defects of the English Communion Service.* Cambridge University Press, 1911. \$1.00.

Doubt or discredit had been thrown upon the Office of the English church by the interpolation by the celebrant of parts of the Unreformed Office. The object of this work is to disprove the charges of insufficiency, and the redundancy of such interpolations.

The author subjects the whole matter to a thorough examination beginning with the Scripture narratives, and reviewing the early references and accounts, the western liturgies, the First Prayer Book of Edward VI, the separation of the intercession from the consecration, absence of explicit invocation, and other central conceptions. Then follows a chapter of general conclusions in which the author thinks he has disproved any charge of insufficiency in the Office. He grants that there may be eccentricity of order, dislocation of structure, or sometimes poverty of expression, but the essentials are there.